Relationships Between the Dark Triad and Schwartz's Circumplex of Values on High School Students

Lise Öğrencilerinde Karanlık Üçlü ve Schwartz'ın Değerler Çemberi Arasındaki İlişkiler

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Abstract: Values are abstract ideals to be achieved and serve as criteria for individual behavior, choices, and self-evaluation. Schwartz defined 10 universal values in his Theory of Values and created four value groups that group together related values. The Dark Triad consists of negative behaviors such as using others for personal gain, egocentrism, cheating, and manipulating others. The purpose of this research is to test whether Machiavellianism, psychopathy, and narcissism, which are the dimensions of the Dark Triad, predict Schwartz's value groups of conservatism, self-enhancement, openness to change, and self-transcendence through the implicit variable of the Dark Triad. A MIMIC model was developed and tested for this purpose. The MIMIC model is used to determine whether a large number of observed variables predict a latent variable and whether this latent variable causes a large number of cases. The results of the research indicated that Machiavellianism, psychopathy and narcissism predicted the values of power, success and hedonism in the self-enhancement value group through the Dark Triad implicit variable. It was also found to negatively predict the values of universality, benevolence and conformity. Notably, the Dark Triad and its dimensions do not predict conservatism and openness to change.

Keywords: Values, machiavellianism, narcissism, psychopathy

Öz: Değerler; bireylerin davranışlarına, seçimlerine ve kendilerini değerlendirmelerine ölçüt olan, ulaşılmak istenen soyut ideallerdir. Schwartz, Değerler Kuramı'nda 10 evrensel değer tanımlayarak birbiri ile ilişkili değerlerin gruplandırılmasını içeren dört değer grubu oluşturmuştur. Son yıllarda alan yazında bir kişilik özelliği olarak kavramlaştırılan Karanlık Üçlü; bireysel çıkarlar için diğerlerini kullanma, benmerkezcilik, hilecilik, diğerlerini manipüle etme gibi olumsuz davranış örüntülerinden oluşmaktadır. Bu araştırmanın amacı, Karanlık Üçlü'nün boyutları olan Makyavelizm, psikopati ve narsisizmin karalık üçlü örtük değişeni üzerinden Schwartz'ın muhafazakarlık, kendini güçlendirme, gelişime açıklık ve kendini aşma değer gruplarını yordayıp yordamadığını araştırmaktır. Bu amaçla MIMIC model oluşturulup test edilmiştir. MIMIC model, çok sayıda gözlenen değişkenin örtük bir değişkeni yordayıp yordamadığı ve bu örtük değişkenin çok sayıda olguya neden olup olmadığını belirlemek amacı ile kullanılmaktadır. Araştırma sonuçlarına göre Makyavelizm, psikopati ve narsisizm; karanlık üçlü örtük değişkeni üzerinden kendini güçlendirme değer grubu içinde yer alan güç, başarı ve hazcılık değerlerini yordamaktadır. Diğer yandan araştırmada Makyavelizm, psikopati ve narsisizmin; karanlık üçlü örtük değişkeni üzerinden kendini aşma değer grubu içinde yer alan evrensellik, iyilikseverlik ve uyma değerlerini negatif yönde yordadığı da bulunulmuştur. Karanlık üçlü ve karanlık üçlünün boyutları ise muhafazakarlık ve gelişime açıklık değer gruplarını yordamamaktadır.

Anahtar Kelimeler: Değerler, makyavelizm, narsisizm, psikopati

Introduction

Individuals' attitudes and behaviors are important in establishing harmonious social relations and developing healthy relationships with their environment. Personality is one of the primary structures that affects behavioral patterns and predicts conformity in social relationships and the feeling of well-being. Consequently, personality traits are considered one of the most significant predictors of behavioral tendencies. This aspect of the concept of personality has rendered it one of the most extensively researched concepts in the field of psychology. In particular, studies of personality conducted between the 1950s and the 2000s focused on the positive characteristics of individuals. However, subsequent studies conducted after the year 2000 have demonstrated that malevolent basic personality traits are increasingly being employed to explain negative behavioral patterns. These studies, which emphasize the functional aspect of personality, demonstrate that some individuals prioritize their interests to a greater extent than others and tend to utilize behaviors perceived as negative within the social context (Jonason & Webster, 2010). The studies define new personality traits that are associated with tendencies to use behavioral patterns that

are considered negative (Jonason & Webster, 2010). Consequently, these personality traits are not aligned with ethical and moral values (Kowalski, 2001) and are indicative of the negative aspects of personality. The aforementioned dark side of the personality is explained by a number of behavioral patterns, including superficial relationships in individuals, tendencies to use others for gain, self-centredness, being power-oriented, social behaviors that can be considered incompatible, negative and antipathetic, tendencies to manipulate others, lying, and cheating. In this context, three basic personality traits that are predicted to be found in human nature are conceptualized: The following three traits have been identified as being predictive of human nature: Machiavellianism, narcissism, and psychopathy (Paulhus & Williams, 2002).

The Machiavellian personality trait is characterized by a tendency to maintain emotional distance from others, a high level of pragmatism, and the use of any means necessary to achieve individual goals (Robbins, 1998). Consequently, individuals exhibiting Machiavellian traits are those who act in a result-oriented manner. They are primarily concerned with the benefit dimension of their decisions, rather than the emotional dimension (Zeigler-Hill & Vonk, 2015).

Conversely, these individuals are not reluctant to disregard moral principles and compromise social relationships in pursuit of their objectives. Individuals prone to Machiavellianism are defined by O'Connor & Athota (2013) as individuals who prioritize their interests above all else, use others to achieve their goals, and emotionally exploit others with manipulative behaviors. These individuals with high impulse control are simultaneously characterized by a lack of emotional warmth, a high level of ambition, and a tendency to manipulate their environment (Gable & Topol, 1991; Geis & Moon, 1981; Jones & McIllwan, 2011;Paulhus, 2009). Nevertheless, these behavioral tendencies do not imply that these individuals are anti-social (Ferris & King, 1996). Conversely, the behaviors exhibited by individuals prone to Machiavellianism are related to their efforts to be perceived as flawless by others. Conversely, this robust stance is an indication of their attempt to conceal their inner vulnerability (Sherry et al., 2006).

For individuals prone to Machiavellianism, behavioral patterns such as lying, cheating, and emotional exploitation, which are not tolerated by society, are considered normal because the most important thing for them is to achieve their own goals (Jones & Paulhus, 2009). Conversely, individuals with Machiavellian tendencies, who are aware that these behaviors are not socially acceptable, tend to employ manipulation by analyzing the negative consequences and potential risks associated with such actions (Bogart et al., 1970). For these individuals, engaging in negative behaviors such as cheating and lying is a normal behavioral pattern (Murdock, 1997) because they perceive the world as a bad place and people as inherently bad. The belief, held by these individuals, that any path to victory against the enemy is acceptable motivates them in this context (Satıcı, 2019). Machiavellian individuals are able to purify their behavior of emotional influences and follow a logical line while advancing towards their goals. In this context, they consciously benefit from friendships and emotional relationships while directing others, and even do not hesitate to use the emotions of others (Grams & Rogers, 1990; Vangelisti et al., 1991). Consequently, they attempt to influence others, alter circumstances, and engage in deceptive practices without disclosing their true intentions (Özsoy & Ardıç, 2017). Research indicates that individuals with high levels of Machiavellian personality traits exhibit greater personal control over their environment and a higher propensity for risk-taking than those with low levels of Machiavellian personality traits (Allsopp et al., 1991).

In general, individuals with a high level of Machiavellian traits display characteristics such as cunningness, suspicion, oppressiveness, coldness, and a lack of moral values (Ali et al., 2009). Additionally, they are perceived to possess the capacity to devise long-term strategic plans and to prioritize the acquisition of power in interpersonal social competition (Kareshki, 2011; Rauthmann, 2012). For those who machiavellian individuals, the misfortune of others is also a desired outcome. Occasionally, their success is not sufficient to satisfy them. In this context, it is also observed that others employ deceptive tactics to thwart their success (Wilson et al., 1996).

Previously, psychopathy was evaluated as a personality disorder with clinical cases documented in the psychology literature (Jakobwitz & Egan, 2006). However, in later years, it was postulated that psychopathy, as a personality trait, could also manifest to some extent in individuals without psychopathic tendencies (Cleckley, 1976). When psychopathy is considered a dimension of the Dark Triad, it is defined as a personality trait (subclinical) (Aghababaei & Błachnio, 2015). In summary, the psychopathy personality trait is characterized by several dominant features, including impulsivity, harmfulness, violence, exploitativeness, insensitivity, and immorality (Çözüm-Yaşlıoğlu & Atılgan, 2018; Özsoy & Ardıç, 2017). Consequently, those with psychopathic personality traits are inclined to belittle and ridicule others, lack remorse, be insensitive, exhibit aggressive behavior, be impatient, timid and incompatible, and lack loyalty. Those with a lack of concern for human relations frequently encounter difficulties in forming and maintaining relationships with others. Individuals with psychopathic personality traits tend to have superficial relationships and are unable to demonstrate commitment to others (Özsoy & Ardıç, 2017).

The personality trait of psychopathy is characterized by high impulsivity and low empathy. It is argued that high impulsivity is the most important dynamic of this trait (Paulhus & Williams, 2002). The term "impulsivity" encompasses a range of characteristics, including excitement, pleasure, novelty seeking, risk-taking, carelessness, impatience, and a low estimation of the probability of harm. Additionally, individuals with high levels of impulsivity tend to engage in behavior that is inappropriate for the environment or excessively risky, inadequately planned and generally leads to undesirable consequences (Yazıcı & Yazıcı, 2010). In this context, it is postulated that psychopaths tend to exhibit high levels of impulsivity and make sudden and decisive decisions in inappropriate situations without considering the implications of their actions in detail (Özsoy & Ardıç, 2017).

The concept of narcissism is defined as an exaggerated valuation of one's own image, which is characterized by a number of personality traits, including arrogance, self-centredness, ostentatiousness, and a lack of empathy (Twenge & Campbell, 2015). Narcissism, defined as the dominance of self-centered attitudes and behaviors in individuals, has been perceived as negative and damaging by some theorists (Kernberg, 1975), while others have associated it with a source of energy, associating it with well-being (Freud, 1914; Kohut, 1971). The findings of the research have demonstrated that the phenomenon can be conceptualized on two levels: pathological and normal narcissism. Previously, the focus was on the fact that narcissism, whose positive aspects were emphasized by psychoanalytic theorists, could reach a pathological disorder in the process (Campbell & Foster, 2007). Accordingly, the primary characteristic feature of pathological narcissism is excessive self-esteem (Toplu Elderoğlu & Atılgan, 2018). This is manifested in several ways, including tendencies such as seeing oneself as superior to others, exaggerated self-esteem, lack of empathy, and claiming rights over others. The narcissistic individual, who sees themselves as superior to others, is very confident with an exaggerated self-esteem and does not require the perspectives of others. However, they are subject to comments from the environment that are in opposition to this. Therefore, it is thought that these individuals have low self-esteem internally, contrary to what they reflect in their environment (Kernberg, 1975). Some researchers have associated normal narcissism with the individual's positive perception of self (Pincus & Lukowitsky, 2010). Furthermore, findings from some studies have indicated that normal narcissism can have a positive effect on individuals (Campbell & Foster, 2007).

As outlined by Rozenblatt (2002), normal narcissism enables the individual to derive pleasure from their experiences compared to others, to feel pride in their achievements, and to overcome feelings of shame and anger more easily due to their failures and shortcomings. Consequently, it can motivate and harmonize the individual in their interactions with the external world, aligning their actions with their own values, the expectations of their environment, and the demands of their external context. The findings of the research indicate that these individuals are extroverts, aiming for self-improvement and open to experiences (Twenge et al., 2008). However, it should be noted that although the narcissistic individual is comfortable in social relationships and has a positive self-image, narcissism can lead to detrimental consequences in terms of inaccurate self-knowledge and the maintenance of relationships with the environment (Foster & Campbell, 2007). Contrary to the findings of research, the narcissistic individual believes that he or she is more intelligent, creative, beautiful, and entitled than others. This self-perception makes the narcissistic individual superior to others from the perspective of the narcissistic individual (Twenge & Campbell, 2015). The narcissistic individual, who believes that he is unique, does not consider it valuable to understand others, to empathize, or to establish warm and sincere emotional relationships with others, given his perception of superiority. The existence of others is of value only insofar as it serves to confirm their superiority, to engage with them with interest and admiration, and to advance their interests (Sedikides & Gregg, 2008; Twenge & Campbell, 2015). Narcissistic individuals exhibit a number of distinctive characteristics, including a belief in their uniqueness, extroversion, assertiveness, and a high level of self-confidence. They also tend to display behaviors that are perceived as excessive, such as showing off or seeking attention (Atay, 2010).

Emmons (1987) posits that individuals who exhibit narcissistic tendencies are self-centred and solely preoccupied with their own interests, capable of influencing others for their own benefit. Individuals with low empathy abilities, a desire to be liked, an inflated self-worth, a grandiose attitude, and feelings of superiority are distinguished by a number of distinctive personality traits (Morf & Rhodewalt, 2001).

In this context, Schwartz (1992) posits that 10 fundamental value groups are believed to possess a universal quality, manifesting in all individuals, yet their relative importance may vary according to the individual in question. Consequently, the self-direction value group comprises sub-values such as creativity, freedom, setting one's own goals, and being curious and independent. In this value group, the motivations of acting with independent thought, choosing action, creating, researching, and discovering become particularly prominent (Schwartz, 1992). In self-direction, shaped by the inherent needs of the individual, such as having prestige and dominating and controlling other individuals and resources, the importance of self-esteem, intelligence, and private life is revealed in these patterns (Schwartz, 2014). The activation (stimulation) value group comprises sub-values such as being open to change, having an exciting life, and being brave (Schwartz, 2014). Consequently, the activation (stimulation) value encompasses patterns such as excitement seeking, innovation, and difficulty in life (life challenge) (Schwartz, 1992). The value is not about being threatening to others; rather, it refers to the biological modification and stimulation needed to maintain a favorable, positive level of interaction with humans and the environment. In the hedonism value group (Schwartz, 2014), which consists of sub-values such as pleasure and enjoyment, the individual's capacity to obtain sensory gratification for themselves and the personal reward of pleasure and emotions is of paramount importance. Consequently, this value group is associated with the pursuit of pleasure and the enjoyment of life (Schwartz, 1992). The success value group encompasses sub-dimensions such as talent, ambition, success, and impact (Schwartz & Boehnke, 2004). In this context, the term "value" is associated with the achievement of personal success through the demonstration of competence and competence in accordance with social standards. Conversely, success value provides social approval by demonstrating competence in terms of cultural standards valid for individuals (Schwartz, 1992). Consequently, it can be posited that the value of success is closely related to the value of self-orientation about patterns such as self-esteem, intelligence, and social recognition (Schwartz, 2014). Power value is defined as the motivation to gain social position and prestige, as well as to establish control and dominance over people and resources (Schwartz, 1992). The sub-dimensions of value include values such as establishing authority, wealth, social power, maintaining one's place in society, and being adopted or recognized by people (Schwartz, 2014). This pattern indicates that the values of power and success previously discussed are focused on social prestige. However, while achievement values emphasize the act of being successful in concrete interactions and its effective demonstration, power values encompass gaining or maintaining a dominant position in the social system in a more general context (Schwartz, 2014). The security value group encompasses a number of sub-values, including continuity of social order, family security, national security, social order, cleanliness, mutual favors or reciprocating favors, and belonging to a group (Schwartz, 2014; Bardi & Schwartz, 2003). The security value, which derives its dynamics from basic individual needs and group needs, serves both individual and social interests in this context (Schwartz, 1992). The values of being healthy and not being harmed by someone are basic individual values, while patterns such as national security correspond to group needs (Sagiv & Schwartz, 2000). The conformity value group comprises a number of sub-values, including courtesy, honor, self-discipline, self-control, discipline, respect, obedience, and honoring the family (Bardi & Schwartz, 2003). The basis of this value lies in the restriction of actions, tendencies, and impulses that may upset or harm others or violate social expectations or norms (Schwartz, 1992). Consequently, conformity values typically manifest as a pattern of self-restraint in the individual's daily interactions with those they are closely acquainted with (Schwartz, 2014). The value of traditionalism encompasses the acceptance of the customs and ideas of one's own culture and religious traditions, as well as the patterns of attachment and respect for them. The values of being humble, moderate, religious, contented, living religiously and spiritually, and respecting traditions are considered sub-values of the traditionalism value group (Schwartz, 2014; Schwartz & Boehnke, 2004). It is widely acknowledged that all societies and groups develop practices, symbols, views, and beliefs regarding the representation of their shared experiences. Traditions often manifest themselves in the form of religious rites, beliefs, and behavioral norms (Schwartz, 1992). The value of benevolence (helpfulness) encompasses a number of sub-values, including helpfulness, honesty, forgiveness,

loyalty, and responsibility (Bardi & Schwartz, 2003; Schwartz, 2014). Consequently, this value group encompasses the protection and enhancement of the well-being of individuals with whom one has frequent personal contact, without the use of coercion. (Schwartz, 1992). The final value group, the universalism value group, encompasses patterns of self-acceptance, acceptance of others, and acceptance of the world. It also encompasses understanding for the benefit of all people and nature, appreciation of people and nature, tolerance towards them, and protection of them (Schwartz, 1992). Consequently, the sub-values of the universalism value group encompass values such as social justice, equality, and freedom of thought, as well as values such as environmental protection, integration/conformity with nature, wisdom, and world peace (Schwartz, 2014; Schwartz & Boehnke, 2004).

It can be observed that the ten fundamental values presented exhibit a dynamic relationship with one another. Consequently, each value interacts with other values, and some values are compatible with each other in this interaction. It is noted that some values exhibit incompatibility (Schwartz, 1992). Consequently, while the values of power and success share common ground in terms of establishing social superiority and being respected, there is a discrepancy between success and hedonism in terms of individual self-interest. Hedonism and stimulation values, desire for emotional stimulation; activation (stimulation), and self-direction are compatible in that the individual is open to change and has an internal motivation for superiority. While self-direction and universalism are often aligned in terms of the trust placed in one's own judgment and the sense of comfort derived from the diversity of life, there can be a conflict between the values of universalism and benevolence in relation to the development of others and the transcending of individual interests. The values of benevolence and conformity, restraint of personal desires and humility; conformity and security, in maintaining order and conformity in relationships; and security and power values have commonalities in controlling relationships and resources and preventing or overcoming threats brought by uncertainty (Schwartz, 1992). In addition to the aforementioned commonalities in values, it is evident that certain patterns of incompatibility exist between values at specific points. Consequently, it can be posited that self-direction and activation values are incompatible with conformity, tradition, and security values. The values of self-direction and activation, which emphasize the independent thoughts and actions of the individual and foresee change and development, are in opposition to the values of conformity, tradition, and security, which include obedience, self-inhibition, and the need to protect traditional practices and the existing situation. It can be observed that a similar dichotomy exists between the values of universalism and benevolence and those of success and power. While universalism and benevolence refer to patterns of equality and ensuring the well-being of all humanity, success, and power values emphasize the individual's focus on his success and superiority over others. Furthermore, the values of hedonism and activation (stimulation) are also incompatible with those of traditionalism. While the individual's desires are important in hedonism and activation values, it is evident that in traditionalist values, patterns of limiting one's desires and being satisfied with what exists become more prominent (Schwartz, 1992).

As illustrated in the preceding section, Schwartz's Theory of Values elucidates the value structure at the individual level

and the dynamic relationships between values. The value structure arises from the pattern that behaviors appropriate to any value have consequences that conflict with some values but are compatible with others. In contrast to this dynamic, Schwartz (1996) proposes an alternative approach to explaining various attitudes and behaviors in his values model. Rather than considering values or value types individually, he suggests that the compatible value types should be explained in a circular arrangement, with the conflicting types placed in areas at opposite poles.

Figure 1. Schwartz's (1994) values model

The circular value model posits that values create an interrelated structure. In accordance with Schwartz (1992), values are also arranged in a hierarchy for the individual, with the relative importance of each value varying. Consequently, when competing values are activated, choices are made in accordance with the more important value for the individual (Steg et al., 2015). The values of benevolence and universality are compatible with each other and constitute the value group of self-transcendence. Additionally, the values of conformity and benevolence are considered to be compatible with each other. In this research, the self-transcendence value group is defined as comprising the values of universality, benevolence, and conformity.

In studies conducted to elucidate the interrelationships between dark triad personality traits and values, it is observed that there is an inverse correlation between the dark triad and the value of conservatism, which encompasses the values of security, conformity, and traditionalism. Conversely, there are positive associations between the value of openness to development, which encompasses hedonism, stimulation, and self-management values (Kajonius et al., 2015). Furthermore, a negative correlation was observed between the dark triad and the value of self-transcendence, which encompasses the values of universalism and benevolence. It was demonstrated that there are robust positive associations between the self-enhancement values, which include the values of success and power (Kajonius et al., 2015). The findings indicate a robust positive correlation between the personality traits of Machiavellianism, psychopathy, and narcissism and values associated with power and success. In this context, the Dark Triad personality traits are negatively associated with self-transcendence values associated with ethical behavior. Conversely, they are positively associated with self-

enhancement values, which reflect the desire to gain individual interest, power, and success. Researchers have posited that individuals with "dark" personality traits also tend to have a "dark" value system. A review of the literature reveals that the relationships between dark triad personality traits and value groups have not been investigated in Turkey. At the same time, no study conducted in our country has yet to reveal the relationship between the dark triad personality traits and Schwartz's value groups of conservatism, self-empowerment, openness to development, and self-transcendence. It appears that elucidating the interrelationships between these value groups, which are either compatible or incompatible with one another, and the dimensions of the dark triad may facilitate a more comprehensive understanding of the dark triad personality traits and values. The dark triad, comprising Machiavellianism, psychopathy, and narcissism, is regarded as a fundamental personality trait. One of the principal criticisms of the Five-Factor Personality Theory, which is currently the most prevalent approach, is that it does not encompass the dark triad personality traits. Dark triad; It is a destructive phenomenon that includes manipulating others, using them for one's own personal pleasure and benefit, egocentrism, arrogance, ignoring the rights of others, lack of respect for the environment, viewing others as low, and lack of empathy, and which tends to increase today. The dark triad is a structure closely related to personality traits and values. To understand this phenomenon clearly, examining the relationships between these personality traits and values; It is anticipated that the research may contribute to the literature and also provide information about the direction and strength of the relationship between these variables.

The principal objective of this research is to ascertain whether the dark triad personality traits are indicative of value groups as defined by Schwartz's circle of values. In order to achieve this main objective, a MIMIC model (multiple causes, multiple indicators) containing the aforementioned variables was created and tested, taking into account theoretical explanations. The MIMIC model is employed to ascertain whether the observed variables predict a latent variable and whether this latent variable is responsible for a significant number of cases. In this context, the dimensions of the dark triad were investigated: Machiavellianism, psychopathy, and narcissism. It was examined whether these dimensions predicted self-enhancement, conservatism, self-transcendence, and openness to change value groups.

The problems related to the research are presented below:
1. The direct effect of the dimensions of the dark triad, Machiavellianism, psychopathy, and narcissism, on the dark triad latent variable is significant.
2. The effect of Machiavellianism, psychopathy, and narcissism on the values of power, success, and hedonism in the self-enhancement value group, through the dark triad implicit variable, is significant.
3. The effect of Machiavellianism, psychopathy, and narcissism on the values of security, conformity, and traditionalism within the conservatism value group, through the dark triad implicit variable, is significant.
4. The effect of Machiavellianism, psychopathy, and narcissism on the values of universality, benevolence, and conformity, which are in the self-transcendence value group, through the dark triad implicit variable, is significant.
5. The effect of Machiavellianism, psychopathy, and narcissism on the values of hedonism, arousal, and

self-orientation within the openness to change value group, through the dark triad implicit variable, is significant.

Method

The research is descriptive in nature, aiming to elucidate the existing situation. A research study was conducted based on the relational screening model with the objective of examining the relationships between the dark triad personality traits and value groups in individuals during their high school years in Turkey. Survey models are research approaches that aim to describe a past or present situation as it exists (Karasar, 2004). The data were obtained from individuals of different ages, and a cross-sectional research design was employed. The research group was selected by a convenient sampling method among high school students. Given that the individuals to whom the measurement tools will be applied are in adolescence (14-18 years old), the maximum diversity method, one of the purposive sampling methods, was determined to be the most appropriate for the research. In purposive sampling, the researcher determines a sample based on previous theoretical knowledge about the universe, their own knowledge, and the specific purpose of the research (Fraenkel & Wallen, 1993). The rationale behind this sampling method is that, in contrast to a representative sample of a universe, it is preferable to select one or more subsections of the universe as an example, with the aim of identifying the subsection that is most pertinent to the research problem at hand (Sencer & Irmak, 1989). It is posited that this sampling method will yield significant insights into the values of the universe (Büyüköztürk et al., 2008). The data were analyzed using the SPSS 22 and JAPS 17.00 package programs.

Study Group

The study group comprises 308 high school students enrolled in educational institutions in Middle Anatolia during the 2021-2022 academic year. The data collection instruments utilized in the context of the research were applied to 335 participants. Outliers were identified and removed using two distinct statistical techniques. One-way outliers were cleaned by calculating z scores, while multi-way outliers were cleaned by calculating the Mahalobis distance. Following the removal of extreme values, the analysis of the study was conducted on the remaining 308 participants. The study group comprised 173 women (56.2%) and 135 men (43.8%). The ages of the study group ranged from 14 to 18 years old, with an average age of 16.39 years and a standard deviation of 0.87 years.

Data Analysis

The statistical analysis of the data obtained from the research was conducted using the SPSS 22.00 and JAPS 17 package programs. The demographic characteristics of the participants were analyzed using frequency and percentage distribution. Z-scores and Mahalanobis distance statistics were employed to eliminate extreme values. Pearson product moment correlation statistics were employed to examine the relationships between variables. MIMIC models were constructed and analyzed in order to ascertain whether the dimensions of the dark triad predict the values within the Value groups. In the model analysis, the data were analyzed in two successive stages. In the initial stage of the analysis, the extent to which the variables in the data set met the model assumptions was evaluated using model fit indices. In the second stage of the

analysis, the model was tested, and the confidence interval was set at 0.05 when analyzing the data.

Process

The research involved the collection of data in the form of individual applications and group applications. The data was collected during class hours with the permission and assistance of the course instructor. During the data collection process, the principle of voluntary participation was adhered to. Prior to the distribution of the scales, the participants were informed of the purpose of the research. Those who wished to participate were then given the scales. Furthermore, participants were provided with supplementary explanations when necessary. No identification information was requested from the participants. The data was accessed via a personal information form.

Data Collection Tools

Dark Triad Scale: developed by Jonason and Webster (2010) to measure Dark Triad tendencies in individuals, the Dark Triad scale, which was adapted into Turkish by Satıcı, Yılmaz, and Kayiş (2018), was utilized in the study. The scale encompasses three dimensions: Machiavellianism, psychopathy, and narcissism, and comprises 12 items in total, with four items in each dimension. Participants are requested to indicate the extent to which each item in the scale reflects their situation by assigning a score between 1 (strongly disagree) and 9 (strongly agree). In the study, the Cronbach alpha internal reliability coefficient of the Dark Triad scale was .82, while the Cronbach's alpha coefficients in the dimensions were found to be .78 for the Machiavellianism sub-dimension, .69 for the psychopathy sub-dimension, and .84 for the narcissism sub-dimension. In this study, the Cronbach alpha internal reliability coefficient of the Dark Triad scale was .85, while the Cronbach's alpha coefficients in the dimensions were found to be .79 for the Machiavellianism sub-dimension, .72 for the psychopathy sub-dimension, and .85 for the narcissism sub-dimension.

Portre Values Scale: The Portrait Values Survey, developed by Schwartz et al. (2001) and adapted into Turkish by Demirutku and Sümer (2010), consists of 40 items and ten dimensions: power, success, hedonism, stimulation, self-direction, universality, benevolence, traditionality, conformity, and security is formed. Each item describes an individual in two sentences. Participants are asked to indicate how similar or dissimilar they are to the individual described. The scale is scored between 1 (not at all like me) and 6 (very similar to me). In this study, the Cronbach alpha internal consistency coefficient for the power dimension of the scale was .67 for power, .76 for success, .70 for hedonism, .61 for stimulation, .67 for self-direction, .80 for universality, .62 for benevolence, and .62 for conventionality, .61 for compliance and .55 for security.

Limitations

This research is limited to high school students in central Anatolia.

A cross-sectional research design was used in the study. It does not show how the dark triad and values change or develop over time.

Results

When the descriptive statistics are examined, it is seen that the highest mean score is at the universality value ($\bar{X}$= 30.96). This value; is followed by security ($\bar{X}$=24.52) and self-direction ($\bar{X}$=20.25) values, respectively. It is seen that the lowest average score is in the power value ($\bar{X}$= 12.59). According to the table above, the average scores of the values in the value groups do not seem close to each other. For example, the averages of universality, benevolence, and conformity values in the self-transcendence value group differ from each other. Similarly, the score averages of the power, success, and hedonism values in the self-enhancement value group also appear to be different from each other. In the dark triad personality dimensions, the highest mean score is narcissism ($\bar{X}$=18.89); It can be seen that the lowest mean score is in the psychopathy dimension ($\bar{X}$= 11.64).

Table 1. Descriptive statistics for the dimensions of the dark triad: Machiavellianism, psychopathy, and narcissism, and the values of benevolence, conformity, power, achievement, hedonism, stimulation, self-direction, universality, conventionality, and security

	Mode	Median	Mean	S.D	Variance	Skewness	Kurtosis	Range	Min.	Max.
Machiavellianism	4.00	11.00	12.44	6.94	48.18	0.69	-0.20	32.00	4.00	36.00
Psychopathy	4.00	11.00	11.64	6.04	36.47	0.92	0.65	30.00	4.00	34.00
Narcissism	4.00	19.00	18.89	8.77	77.03	-0.03	-0.94	32.00	4.00	36.00
Benevolence	19.00	19.00	18.85	3.19	10.21	-0.37	-0.15	16.00	8.00	24.00
Conformity	19.00	19.00	18.21	3.46	12.02	-0.55	0.16	18.00	6.00	24.00
Power	14.00	13.00	12.59	3.58	12.88	-0.57	-0.26	15.00	3.00	18.00
Success	22.00	19.00	18.45	4.01	16.11	-0.63	-0.41	17.00	7.00	24.00
Hedonism	18.00	15.00	14.94	2.79	7.79	-0.89	0.17	12.00	6.00	18.00
Stimulation	15.00	15.00	14.64	2.54	6.48	-0.80	0.35	12.00	6.00	18.00
Self-direction	23.00	21.00	20.25	3.00	9.02	-0.90	0.68	16.00	8.00	24.00
Universality	35.00	32.00	30.96	4.11	16.90	-0.99	0.76	20.00	16.00	36.00
Traditionality	17.00	15.00	15.20	3.93	15.51	-0.12	-0.31	20.00	4.00	24.00
Security	25.00	25.00	24.52	3.55	12.60	-0.93	0.94	19.00	11.00	30.00

Table 2. Correlations between the dark triad dimensions of Machiavellianism, psychopathy, and narcissism and the total scores of power, achievement, hedonism, security, conformity, conventionality, universality, benevolence, arousal, and self-direction values

	1	2	3	4	5	6	7	8	9	10	11	12	13
1.Machiavellianism	1												
2 Psychopathy	.461**	1											
3 Narcissism	.349**	.229**	1										
3 Benevolence	-.273**	-.374**	-.023	1									
4 Conformity	-.351**	-.437**	-.141*	.470**	1								
5 Power	.316**	.276**	.522**	-.121*	-.159**	1							
6 Success	.171**	.116*	.553**	.145*	.132*	.565**	1						
7 Hedonism	.203**	.174**	.399**	.059	-.134*	.420**	.397**	1					
8 Stimulation	.058	.092	.268**	.116*	.006	.234**	.452**	.450**	1				
9 Self-direction	.011	.068	.203**	.144*	.036	.329**	.449**	.334**	.500**	1			
10 Universality	-.194**	-.266**	-.013	.449**	.448**	.001	.150**	.126*	.151**	.288**	1		
11 Traditionality	-.445**	-.374**	-.301**	.373**	.579**	-.299**	-.067	-.118*	-.016	.040	.299**	1	
12 Security	-.219**	-.177**	-.010	.234**	.462**	.081	.265**	.103	.217**	.300**	.441**	.311**	1

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Upon examination of the fit indices of the model, the χ^2 value was found to be 2.59. A χ^2 value below 5 indicates that the value is at an acceptable level. It was observed that the GFI and CFI values were higher than 0.90, while the RMSEA values were lower than 0.08. Therefore, these values and data collectively indicate that the model is compatible. The aforementioned values indicate that the dimensions of Machiavellianism, psychopathy and narcissism predict the values of power, success and hedonism, which are included in the self-enhancement value group, through the dark triad personality traits, which are a latent variable.

Table 3. Goodness fit indices of the model

Goodness Fit Indices	Value
χ^2/sd	15.56/6
GFI	.97
CFI	.92
IFI	.97
SRMR	.030
RMSEA	.072

Upon examination of the values presented in the Table 4, it becomes evident that narcissism, one of the dimensions of the dark triad, is a significant predictor of the self-enhancement value group, explaining 11% of the variance in self-enhancement values (ß = .113, p < .05, t=9.091). In other words, a one-unit increase in narcissism is associated with a 113-unit increase in self-enhancement values. Conversely, the table indicates that Machiavellianism (ß = .012, p < .35, t=0.918) and psychopathy (ß = .022, p < .11, t=1.564), which represent the other dimensions of the dark triad, do not appear to be predictive of the self-enhancement value group.

Upon examination of the indicator coefficients table, it was found that a one-unit increase in the dark triad personality trait was associated with a 1.857-unit increase in the power value (ß = 1.857, p < .05, t = 11.231). Conversely, the findings in the table indicate that a one-unit increase in the dark triad personality trait is associated with an increase of 2.040 units in the success value (ß =2.2040, p < .05, t=11.270) and 1.052 units in the hedonism value (ß =1.052, p < .05, t=8.716).

In the process of evaluating the MIMIC model, the focus is on examining the standardized coefficients. Upon examination of the standardized coefficients, it is evident that the narcissism personality dimension has a positive effect on self-enhancement values, with a coefficient of .677. These values indicate that the narcissistic dimension of the dark triad is associated with self-enhancement values.

Table 4. Predictor Path Coefficients for Machiavellianism, Psychopathy, and Narcissism

					95% Confidence Interval			Standardized	
Predictor	Estimate	S.E.	z-value	p	Lower	Upper	All	LV	Endo
Machiavellianism	0.012	0.013	0.918	0.359	-0.013	0.037	0.056	0.008	0.008
Psychopathy	0.022	0.014	1.564	0.118	-0.006	0.050	0.092	0.015	0.015
Narcissism	0.113	0.012	9.091	< .001	0.088	0.137	0.677	0.077	0.077

Table 5. Indicator Coefficient table for indicators of power, success, and hedonism values in the self-enhancement value group

					95% Confidence Interval			Standardized	
Indicator	Estimate	S.E.	z-value	p	Lower	Upper	All	LV	Endo
Power	1.857	0.165	11.231	< .001	1.533	2.181	0.756	2.708	0.756
Success	2.040	0.181	11.270	< .001	1.685	2.394	0.742	2.975	0.742
Hedonism	1.052	0.121	8.716	< .001	0.815	1.288	0.550	1.534	0.550

Pathplot

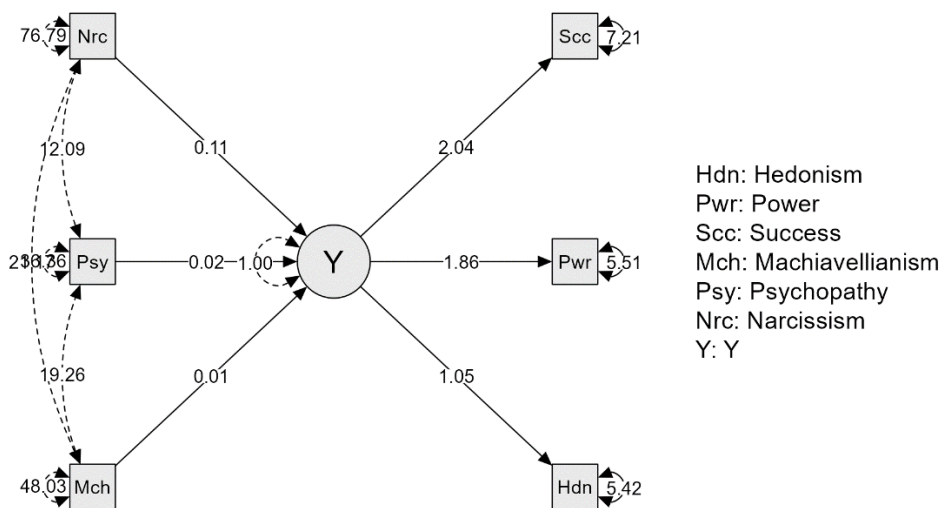**Figure 2.** MIMIC model of Machiavellianism, psychopathy, and narcissism predicting the self-enhancement values of hedonism, achievement, and power

Table 6. R² change regarding self- enhancement values indicators

R-Squared	R²
Power	0.571
Success	0.551
Hedonism	0.303
Y	0.530

In the MIMIC model, the R² table indicates the proportion of variance explained by the latent variable of each observed variable. Upon examination of the aforementioned table, it becomes evident that 57% of the variance in power value, 55% of the variance in success value, and 30% of the variance in hedonism value are predicted by the dark triad dimensions.

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Table 7. Goodness fit indices of the model

Goodness Fit Indices	Value
χ^2/sd	11.50/6
GFI	.99
CFI	.98
IFI	.98
SRMR	.029
RMSEA	.055

Upon examination of the fit indices of the model, the value of the chi-square statistic was found to be 1.91. A value of less than 2 for the chi-square statistic indicates that the model has a good fit with the data. The GFI and CFI values in the table are above 0.90, and the RMSEA value is below 0.08. Consequently, these values and data demonstrate that the model is compatible with the data. The aforementioned values indicate that the dimensions of Machiavellianism, psychopathy, and narcissism predict the values of universality, benevolence, and conformity, which are included in the self-transcendence value group, through the dark triad, which is a latent variable.

Upon examination of the values presented in the aforementioned table, it can be observed that Machiavellianism, one of the dimensions of the dark triad, is predictive of the self-transcendence value group. This phenomenon explains 4% of the variance in self-transcendence values (ß = -0.042, p < 0.05, t = -3.397). However, it is evident that the values are negative. This finding can be interpreted as indicating that each unit increase in Machiavellianism is associated with a decrease of 0.042 units in self-transcendence values. Furthermore, psychopathy is also found to predict the self-transcendence value group, with an explanatory power of 9% (ß = -0.093, p < 0.05, t = -6.294). Nevertheless, the values are observed to be negative once more. This finding can be interpreted as indicating that each unit increase in psychopathy is associated with a 0.093 unit decrease in self-transcendence values. The results indicate that narcissism (ß = .012, p < .18, t=1.327) does not predict the self-transcendence value group.

Table 8. Predictor Path coefficients for Machiavellianism, psychopathy, and narcissism

| Predictor | Estimate | S.E. | z-value | p | 95% Confidence Interval | | | Standardized | |
					Lower	Upper	All	LV	Endo
Machiavellianism	-0.042	0.012	-3.397	< .001	-0.067	-0.018	-0.239	-0.034	-0.034
Psychopathy	-0.093	0.015	-6.294	< .001	-0.122	-0.064	-0.456	-0.076	-0.076
Narcissism	0.012	0.009	1.327	0.184	-0.006	0.029	0.084	0.010	0.010

Table 9. Indicator Coefficient table for indicators of universalism, benevolence, and conformity values in the self-transcendence value group

| Indicator | Estimate | S.E. | z-value | p | 95% Confidence Interval | | Standardized | | |
					Lower	Upper	All	LV	Endo
Universality	2.007	0.218	9.192	< .001	1.579	2.435	0.602	2.472	0.602
Benevolence	1.750	0.169	10.356	< .001	1.419	2.082	0.676	2.156	0.676
Conformity	2.070	0.180	11.520	< .001	1.718	2.422	0.737	2.550	0.737

Upon examination of the table above, it can be seen that the values are negative. This indicates that a one-unit increase in the dark triad personality trait is associated with a 2.007-unit decrease in the universality value (ß = 2.007, p < .05, t = 9.192). Conversely, the findings in the table indicate that a one-unit increase in the dark triad personality trait is associated with a decrease of 1,750 units in the benevolence value (ß =1.750, p < .05, t=10.356) and a decrease of 2,070 units in the compliance value (ß =2.070, p < .05, t=11.520).

In the process of evaluating the MIMIC model, the examination of the standardized coefficients is a fundamental aspect. Upon examination of the standardized coefficients, it was found that psychopathy was associated with a reduction in self-transcendence values by -0.456, while Machiavellianism was associated with a reduction in self-transcendence values by -0.239. These findings indicate that psychopathy, among the dark triad personality dimensions, is the most predictive of self-transcendence values.

Table 10. R² change regarding self-transcendence values indicators

R-Squared	R²
Universality	0.363
Benevolence	0.457
Conformity	0.543
Y	0.341

Upon examination of the R² table in the MIMIC model, it becomes evident that the dark triad dimensions account for a significant proportion of the variance in the conformity, benevolence, and universality values. Specifically, 54% of the variance in conformity value, 46% of the variance in benevolence value, and 36% of the variance in universality value are predicted by the dark triad dimensions.

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Table 11. Goodness fit indices of the model

Goodness of Fit Indices	Value
χ²/sd	23.16/6
GFI	.99
CFI	.92
IFI	.94
SRMR	.046
RMSEA	.096

Upon examination of the fit indices of the model, the value of the chi-square statistic was found to be 3.86. The value of the chi-square statistic is within an acceptable range, as it is below 5. It can be observed that the GFI and CFI values are greater than 0.90, while the RMSEA value is greater than 0.08. The RMSEA value is greater than 0.08, indicating that the model is not compatible.

Pathplot

Cnf: Conformity
Bnv: Benevolence
Unv: Universality
Mch: Machiavellianism
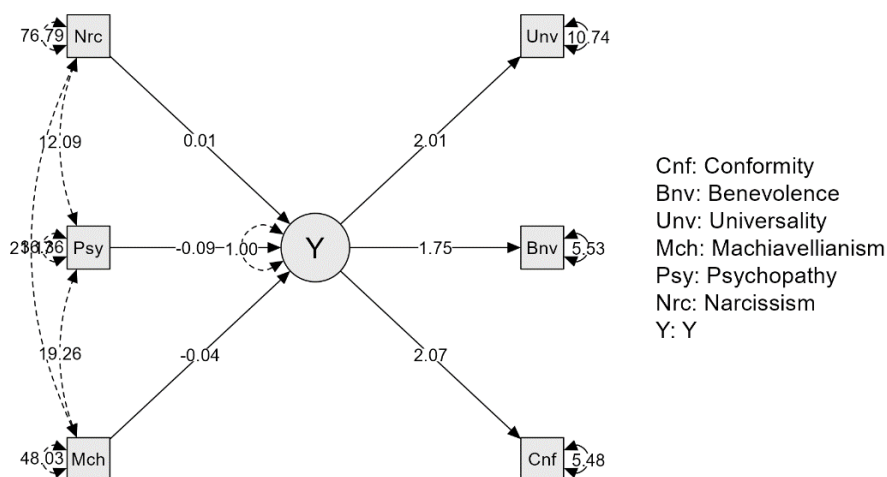Psy: Psychopathy
Nrc: Narcissism
Y: Y

Figure 3. Machiavellianism, psychopathy and narcissism; MIMIC model for predicting the self-transcendence values of universalism, benevolence, and conformity

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Table 12. Goodness fit indices of the model

Goodness of Fit Indices	Value
χ^2/sd	31.80/6
GFI	.99
CFI	.86
IFI	.86
SRMR	.046
RMSEA	.119

Upon examination of the fit indices of the model, the value of the chi-square statistic is found to be 5.3. The value of the chi-square statistic is above 5, which indicates that the model does not fit well. The GFI value is 0.99, whereas the CFI value is 0.86. The IFI value was found to be 0.86, and the RMSEA value was 0.119. The RMSEA value exceeding the threshold of 0.08 indicates that the model is incompatible with the data. The aforementioned values indicate that Machiavellianism, psychopathy, and narcissism do not predict the values of traditionalism, security, and conformity within the conservatism value group through the dark triad, which is a latent variable.

Discussion

The findings of the research indicate that the dimensions of Machiavellianism, psychopathy, and narcissism predict the values of power, success, and hedonism within the self-enhancement value group, through the dark triad, which is a latent variable. These findings are consistent with the results obtained in the study conducted by Kajonius (2015), which revealed a strong positive relationship between the dark triad and power and success values. However, in this research, the MIMIC model was created and tested. Accordingly, the self-enhancement value group consists of power, success, and hedonism values. The narcissism dimension mostly explains the dark triad personality trait. Given that individuals prone to narcissism are extroverts who aim to improve themselves, are open to experiences, are proud of their successes, and more easily overcome feelings of shame and anger due to their failures and shortcomings, it can be predicted that there will be a strong relationship between narcissism and the value of success. Values such as being successful, being ambitious, and being competent come to the fore in the value of success. For narcissistic individuals, success is a quality that is considered very important. The values of social approval, societal recognition, intelligence, and self-esteem are closely aligned with the success value group, which is characterized by narcissistic individuals' inflated self-perceptions and the superiority they ascribe to others. The power value encompasses societal recognition and the acquisition or retention of a dominant position within the social system. These patterns pertaining to the value of power are analogous to the exaggerated need for admiration observed in narcissistic individuals. The value of power, which is explained by the characteristics of establishing authority, gaining social position and prestige, and establishing control and dominance over people and resources, brings the narcissistic individual who wants other people to confirm his superiority extremely close to this value, considering all these contexts. The narcissistic individual seeks to attract others with a compelling interest and admiration, thereby facilitating the achievement of

his interests through the control he establishes over others. The narcissistic individual, who strives to establish power over his environment, also views others as instruments. These characteristics appear to be highly related to the value of power. The results of this study indicate that the narcissism dimension of the dark triad accounts for 57% of the variance in power value and 55% of the variance in achievement value. The narcissistic individual's characteristics of self-perception as superior and unique, excessive confidence, and displays of self-aggrandizement appear to be related to an excessive orientation towards power value. Another noteworthy finding of the study is that 30% of the variance related to hedonism, which is included in the self-enhancement value, is explained by narcissism. Individuals with narcissistic traits tend to enjoy their experiences, are extroverted, express their emotions easily, and are open to experiences. This seems to explain the aforementioned finding regarding the value of self-enhancement. The hedonistic value encompasses the sub-values of pleasure and enjoyment, as well as the pursuit of a life filled with love and happiness. In contrast to the power and success values, which are driven by the desire to establish social superiority, the hedonistic value is primarily driven by the individual's interest in self-gratification. This aligns with the expected pattern observed in narcissistic personalities. However, it is important to note that the black triad personality trait, in contrast to other personalities, perceives these values primarily for pleasure and personal gain.

A significant finding of the study was that the dimensions of Machiavellianism, psychopathy, and narcissism predict the values of universality, benevolence, and conformity, included in the self-transcendence value group, through the dark triad. However, the values related to the Machiavellianism and psychopathy personality dimensions were negative in this context. Furthermore, studies in the literature indicate that there are negative relationships between the dark triad and the values of universality, helpfulness, and conformity (Kajonius et al., 2015). Consequently, the findings of this research are consistent with those of previous studies. The defining characteristics of psychopathy are high impulsivity and low empathy. Those with psychopathic tendencies are often described as lacking remorse, being insensitive, exhibiting aggressive behavior, being impatient, timid and incompatible, and lacking loyalty. These individuals tend to have difficulty forming and maintaining relationships, and their relationships appear to be superficial (Özsoy & Ardıç, 2017). These tendencies regarding psychopathy contrast with the characteristics of the value of conformity, which restricts actions, tendencies, and impulses that may upset others, harm others, or violate social expectations or norms. In addition, the conformity value consists of sub-value dimensions such as kindness, honor, self-discipline, self-control or discipline, respect, obedience, and honoring the family. It is seen that these values are not compatible with psychopathy. Those with psychopathic personality traits are characterized by impulsiveness and a lack of empathy. The value of universality is associated with the motivation to accept oneself, others, and the whole world, to be understanding for the good of all people and nature, to appreciate people and nature, to be tolerant towards them, and to protect them. Consequently, the universality value encompasses values such as social justice, equality, and freedom of thought. Given the maladaptive, aggressive, and antisocial tendencies of psychopathic individuals, it is not surprising that the negative relationship observed in the study is a predictable outcome. The value of

benevolence is comprised of a number of sub-values, including helpfulness, honesty, forgiveness, loyalty, and responsibility. The concept of benevolence is founded upon the protection and enhancement of human relations. Those with psychopathic personality traits tend to have superficial human relationships and are less likely to demonstrate commitment to others. Consequently, these characteristics of psychopathy serve to corroborate the inverse relationship between the value of benevolence and this personality trait. Upon examination of the findings pertaining to Machiavellianism, it becomes evident that individuals exhibiting Machiavellian tendencies tend to maintain emotional distance from others, exhibit a high degree of pragmatism, and employ a wide range of strategies to achieve their individual goals (Robbins, 1998). These characteristics serve to distance such individuals from the values associated with self-transcendence. Behavioral patterns such as a lack of hesitation in ignoring moral rules and damaging social relations for their purposes, lying, resorting to cheating, emotional exploitation, cunning, skepticism, trickery, and the use of the emotions of others are in contrast with the value group of self-transcendence in every context. Consequently, the negative correlation between self-transcendence values and the Machiavellian personality trait observed in the study is consistent with the expected outcome. The narcissism personality trait does not predict the self-transcendence value group.

The findings of this research indicate that Machiavellianism, psychopathy, and narcissism do not predict the values of self-orientation, stimulation, and hedonism in the openness to change value group through the dark triad implicit variable. In some studies, a positive correlation has been observed between hedonism and stimulation values, which are classified as belonging to the openness to change value group, and the dark triad (Persson & Jonason, 2015). In this research, as in the theory, hedonism and stimulation values are considered as openness to change value groups. It is observed that the model compatibility values indicate that the model is not compatible. Nevertheless, the self-direction value within this value group is considered to be compatible with the universality value. Although the value of self-orientation is related to the individual's focus on himself, it includes tendencies such as being curious, being independent in thoughts and feelings, having control over his feelings and thoughts, managing and changing himself. These features are seen to be in contrast with psychopathy, which is explained by impulsivity and aggression. The fundamental motivation of the stimulation or activation value within the openness to development value group is the creation of patterns such as excitement seeking, innovation, and difficulty in life (life challenge) (Schwartz, 1992). Stimulation does not imply a threatening or aggressive approach; it refers to the biological changes and stimulation requirements necessary for maintaining a positive and constructive interaction with humans and the environment. This situation is incongruous with the characteristics of the dark triad, which include the use and exploitation of others in the dimensions of Machiavellianism and narcissism. It is postulated that the relationships between these variables may not have emerged due to the fact that the model was created as a set of multiple indicators and multiple outputs. Conversely, when considered as a value group, the openness to development value group is predicted to have a positive structure in nature. Therefore, it is postulated that the relationship may not have emerged. Upon examination of the research findings, it becomes evident

that Machiavellianism, psychopathy, and narcissism do not predict the values of security, conformity, and traditionalism within the conservatism value group through the dark triad implicit variable. The value of traditionalism, which is within the value group of conservatism, encompasses a number of values, including humility, moderation, religiosity, contentment, a spiritual or religious life, and respect for tradition. These values are in contrast with all the values of the dark triad. In contrast, the value of compatibility, which is in this group of values and is compatible with benevolence, is also in contradiction with the nature of the dark triad. The concept of security value encompasses a number of sub-values, including continuity of social order, family security, national security, social order, cleanliness, mutual favors or reciprocating favors, and belonging to a group (Bardi & Schwartz, 2003; Schwartz, 2014). These values contrast with the dark triad's characteristics of using others for their selfish interests and going beyond all moral norms. It is postulated that the reason why the anticipated relationships between these variables were not identified in the research is that the research was conducted using the MIMIC model.

The narcissism dimension of the dark triad is the most predictive of power, success and hedonism within the self-empowerment value group. The relationship between narcissism and the Self-transcendence value group was not statistically significant. It would be beneficial to investigate the relationship between the dark triad and narcissism values independently.

In this study, the Dark Triad and its subdimensions did not predict hedonism and arousal values. This finding indicates that the perception of hedonism and arousal for the Dark Triad personality trait differs from the definitions provided by Schwartz. It would be beneficial to investigate how hedonism and arousal are perceived in individuals with the dark triad personality trait.

It is necessary to investigate the predictive relationships of the Dark Triad and its subdimensions with 10 values without the MIMIC model. The MIMIC model predicts value groups through the latent variable. It is necessary to investigate the predictive relationships of Machiavellianism, narcissism and psychopathy with each of the 10 values in Turkish culture.

Author Contributions

All authors took an equal part in all processes of the article. All authors have read and approved the final version of the study.

Ethics Declaration

This study was conducted with the approval decision taken at the Ethics Committee for Human Research in Social Sciences (Protocol No. 2021/07-04) Aksaray University, dated 25.10.2021.

Conflict of Interest

The author(s) declare that there is no conflict of interest with any institution or person within the scope of the study.

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